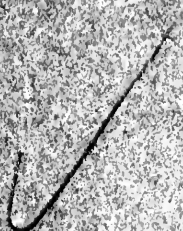


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EDWARD RALPH JOHNSON; D. D.,

BISHOP OF CALCUTTA; METROPOLITAN IN INDIA AND CEYLON.

AT HIS

PRIMARY VISITATION

IN

St. Paul's Cathedral, Calcutta,

On Wednesday, the 12th. of January, 1881.



CALCUTTA :

OXFORD MISSION PRESS.

1881.



A C H A R G E .

INTRODUCTORY.

IT is now almost four years since I was summoned to preside over this Diocese and Province, but I have hitherto abstained from delivering any formal Address or Charge feeling very deeply the responsibility of undertaking thus to express myself. It seemed to me that I must make myself, at least to some extent, acquainted with the facts and circumstances connected with my duties, before I could presume to speak with anything like the needful confidence and authority, I regret to know that I have still to visit the Punjab, Ceylon, and the interesting districts of Tinnevely and Travancore, before I shall have completed my Primary Visitation through the Province ; but having thoroughly visited my own Diocese and most of the important stations in the Dioceses of Madras and Bombay, and thinking it desirable that we should meet in Conference before I again leave Calcutta, I have considered that I could not be justified in neglecting to embrace this opportunity of addressing you.

REVIEW OF THE PAST.

In doing so, my first duty must be to lay before you, and where necessary to comment upon, all that has been brought to us during the period with which I have to deal in connexion with the Church at home. This period has been far from uneventful ; indeed, to us members of the Church of England, a more eventful four years can scarcely be named, since the first introduction of our Episcopate into the country. And as the subject which comes first before us for notice concerns the increase of the Episcopate, I shall commence with a review of its past history as it has been developed up to the present time.

HISTORY OF THE INDIAN EPISCOPATE.

The act of Parliament, which in the year 1813 renewed the Company's Charter, cast aside to some extent at least, the caution and indifference which up to that date had discouraged the full exhibition of our Christian Faith and Constitution in the presence of the natives of this land and provided for the "creation of one Bishoprick for the whole of

“ British territories in the East Indies and other parts within the limits of the Company’s Charter, one Archdeaconry for the Presidency of Fort William in Bengal, one Archdeaconry for the Presidency of Fort S. George on the coast of Coromandell, and one Archdeaconry for the Presidency and Island of Bombay on the Coast of Malabar.” Under the provisions of the subsequent Act of 1832 these Archdeaconries of Madras and Bombay became Bishoprics. The Island of Ceylon was constituted a see in the year 1845 and the territory was thus divided into Dioceses of fairly equal extent. The acquisition however of the Punjab in 1849, of Pegu in 1852, and ten years afterwards, of the whole of British Burmah, entirely altered the proportions; and the Diocese of Calcutta, to which these newly acquired districts were attached, became as extensive as it had been previously to the severance of the Presidencies of Madras, and Bombay, and of the Island of Ceylon.

In 1869 the Straits Settlements were transferred to the jurisdiction of Labuan; and in the same year, in reply to urgent appeals, first from Bishop Cotton and then from Bishop Milman, it was suggested, that a Bill might be brought before Parliament for the creation of three additional Archdeaconries, and for a redistribution of the existing Dioceses. Bishop Milman however, considered that such an arrangement would afford no material relief, and he expressed the strong opinion already urged by Bishop Cotton, that nothing short of an increase of the Episcopate would meet the requirements of the case.

It is not necessary to detail further the various proposals and counter-proposals which were made during the Episcopate of my predecessor, with a view to accomplishing what he desired: it is enough that I should record my sense of the readiness on the part of the Government to deal with the matter in any way that might be practicable, and state the fact that at the time of Bishop Milman’s death no solution of the legal and other difficulties which presented themselves had been discovered.

Concurrently with this question which mainly affected the Diocese of Calcutta, another special question relating to the increase of the Episcopate had been under discussion. This concerned the Diocese of Madras, and the possibility of securing the consecration of a Bishop or Bishops for the large native Christian population in South India. The Society for the Propagation of the Gospel and the Church Missionary Society, in the interests of their respective missions, were equally anxious upon this subject, and had earnestly pressed it upon the attention of the Archbishop of Canterbury and the Secretary of State at home, as well as

upon the Metropolitan and the Bishop of Madras out here. The difficulty however, which seemed to stand in the way of any scheme for the division of the Diocese of Calcutta applied with equal force to any plan for dividing the Diocese of Madras, and there were insuperable objections to anything like creating a see within a see; but after much consideration and correspondence extending over several years, it was proposed that two Bishops should be consecrated as assistant Bishops to the Bishop of Madras. This arrangement, though not exactly what any of the parties concerned had desired, seemed to be the only arrangement practicable: it was therefore adopted; and nothing was wanting to complete it but the arrival of the commission issued by the Archbishop of Canterbury upon the Royal Licence, when Bishop Milman, to whom as Metropolitan of this Province the commission would have been addressed, was called away to his rest.

The arrangements then for the consecration of the veteran missionaries Dr. Caldwell and Dr. Sargent, to act as assistant Bishops to the Bishop of Madras, were completed though not consummated, during the Episcopate of my predecessor, and it became my duty as one of the first acts of my Episcopate to perform the act of consecration. The consecration took place in this Cathedral on the 11th. day of March, 1877, when I was assisted by the Bishops of Madras, Bombay, and Colombo.

At the time of Bishop Milman's death, any hope of relief for the Bishop of Calcutta seemed to be as remote as ever. But it may be most truly said, that, if not for himself, at any rate for us who were to survive him, a settlement of the question was brought about by him, and that, even by the sacrifice of himself in the discharge of the overwhelming amount of duty with which he was so cruelly burdened. I am not competent to speak of the effect produced in this country by the news of his death, and I am perhaps the last person to be able to form a true estimate of his character, or to weigh in a just balance all the items of accomplished work which marked his laborious life and Episcopate. But I do know something of the effect produced at home; and I am, I venture to think, in a position to remind you, that his work and influence it was that paved the way for that development of diocesan and provincial organization which we have been permitted to witness and to take our part in securing.

The influence of Bishop Milman's life and character was such that the hearts of all men, native and European, seem to have been drawn by him to a higher appreciation of the true aims of life, and that all

Churchmen were aroused to a fuller realizing of their duties and privileges as members of Christ, bound to be ever zealous for the extension of His Kingdom. And if this was the character of the influence exercised by him in his life, it was assuredly an influence powerfully felt as emanating from him in his death. The heart and conscience of the Church here and at home was roused, and responded to his summons; the difficulties surrounding the subject of lightening the labours of the occupant of the see of Calcutta were overcome, and arrangements were made, and provision found for the division of the Diocese by the creation of the sees of Lahore and Rangoon. The main difficulty was met by the legal opinion that the new sees might be formed out of those territories which had been acquired in the North West and East since the creation of the sees of Madras and Bombay, territories therefore not within the purview of the Act of 1832. The arrangement made upon this was that two senior Chaplaincies should be devoted to the providing these two Bishoprics; upon condition that an equal amount of income could be added by voluntary contributions as an endowment, and that no additional charges should be laid upon the revenues of India. The needful sum for meeting this condition was promptly raised by the liberality of Churchmen in this country and in England, £40,000 was subscribed, and in two years from the date of Bishop Milman's death, Dr. French and Dr. Titcomb were selected and consecrated, the one for the Lahore Diocese and the other for Rangoon.

As regards the sources from which the funds were drawn, I need hardly recall to your memory what took place here. But I may surely say, that the common desire of all, headed by the Viceroy, to give expression to their affection and esteem for the Bishop by a contribution to the fund, seems to justify the assertion that he it was who moved the hearts of all to take this matter in hand. And at home the same influence was soon at work. In the Diocese of Oxford the memory of Bishop Milman was precious, as I am well able to testify, and the Bishopric of Lahore was specially adopted by it for a memorial to him, the Diocese of Winchester with noble emulation adopting the Bishopric of Rangoon. I must not leave this subject without expressing our grateful acknowledgements to these our brethren at home, and also to the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, and to the trustees of the Colonial Bishoprics Fund. Nor must I omit to mention our respectful acknowledgements to the Archbishop of Canterbury and to the Government at home and in India, for the readiness with which all possible assistance was rendered

by them towards the removing of difficulties and the completing of the complicated arrangements.

I have now to mark another important step in connexion with the increase of the Episcopate in this Province, which leads me to explain the circumstances under which more recently the Bishop of Travancore and Cochin has been consecrated.

The foundation of this Bishopric formed always a part of the original design as contemplated and urged by the Bishop of Madras and the Church Missionary Society, and as entertained by Bishop Milman; but the circumstances of the district in question were so different from those affecting the district of Tinnevely, that it was found necessary to deal with this case separately and some unavoidable delay was thereby occasioned.

Travancore and Cochin being independent States, the English Episcopate could not be introduced by any such means as might be employed in dealing with British territory. But it was decided that a Bishop might be consecrated under the provision of the Act V. of Victoria, commonly called the Jerusalem Act, the Bishop however to take an oath of obedience to the Metropolitan of this Province, and in respect of all Government Chaplains stationed within the limits of the proposed Diocese, an oath of obedience also to the Bishop of Madras. Upon these terms the licence from the Crown was granted, and the Rev. John Martindale Speechley was duly consecrated by the Archbishop of Canterbury on the Feast of St. James, July 25th. 1879. I cannot but be aware that some doubts have been expressed as to the wisdom of the course adopted in this case; but it appears to me that under existing circumstances, I as Metropolitan am bound to welcome any proposal which may provide episcopal supervision for the native members of the Church, provided always that the Unity of the Province is respected and preserved. And this is fully secured by the oath of obedience to the Metropolitan.

The Bishop of Travancore and Cochin takes his place, therefore, amongst us, as the fifth Bishop added to our Indian Episcopate in the short space of three years, the total number of Bishops being thereby raised from four to nine.

THE LAMBETH CONFERENCE.

My next duty is to lay before you the Reports and Recommendations forwarded to me by the Archbishop of Canterbury as the result of the great Conference held at Lambeth in the month of July 1878.

Of the vast importance and interest attaching to such an Assembly

of Bishops (one hundred in number) in communion with our Anglican branch of the Church of Christ, I need say but little. If the yearning of our hearts has been for some advance towards the Union of Christendom, this event, following upon a similar Conference held ten years before, may be regarded as an answer to our prayers and an encouragement to our hopes. Alas ! The East is still severed from the West, and the Western Church is torn by unhappy divisions ; but the exhibition of unity and mutual confidence displayed in all things connected with that assembly, may surely strengthen us to believe that these longings for Unity are in harmony with the Will of our Divine Head, and may give fresh encouragement to our hope that the Church of England may yet be permitted to contribute something towards the attainment of that blessed result.

To us here in India, so widely separated from our home centre, as yet so imperfectly organized as a province, and surrounded by so many peculiar circumstances as regards our relation with the State and with our native members, it is a special cause for thankfulness that this Conference so widely and fully representative should have been allowed to meet at the time it did ; and we may be specially thankful that the subject of the means to be adopted for maintaining union amongst the various branches of the Anglican Communion formed one of the chief subjects of deliberation.

The Conference adopting the recommendations of its Committee, recognises first the fundamental truth "that the basis of our union "primarily rests upon our fellowship under our Divine Head in the one "Catholic and Apostolic Church, our holding the one Faith revealed in "the Holy Writ, defined in the Creeds and maintained in the Primitive "Church, our receiving of the same Canonical Scriptures, partaking of "the same Divinely ordained sacraments through the ministry of the "same Apostolic orders," and then proceeds to meet the desire which has of late been so largely felt and expressed that some practical methods should be adopted in order to guard against possible sources of disunion in the future, and at the same time to manifest and cherish that true and substantial agreement which exists among these increasingly numerous Churches. To this end, ever ready as the Church of England has always been to resort to a true General Council, which, however in the present condition of Christendom is unhappily but obviously impossible, and in the face of all the difficulties which must attend an attempt to assemble even a Synod of all the Anglican Churches, the hope is expressed that such gatherings in Conferences called together from time

to time by the Archbishop of Canterbury, may in the future assume a more definite character; but in the meantime certain principles are laid down as of great importance for the maintenance of union among Churches of our Communion.

The principles first laid down are those which relate to the independence of Provinces, the association of Dioceses in Provinces, and Diocesan Provincial organization—and we then come to a very practical recommendation in a proposal to establish a system of intercommunion by means of commendatory letters to be given to our members on the occasion of their moving from one Diocese or Province to another.

You, my brethren, are for yourselves already accustomed to apply for a *bene decessit* or letters testimonial when you proceed either permanently or temporarily from one Diocese to another: but we are altogether unprovided with any recognized system under which commendatory letters may be supplied to lay members of the Church when about to move from one Diocese or country to another.

The value of such letters under our circumstances in India must be apparent whether for our Native or European members. When a member goes to reside in another station, or district, or Diocese, it may be long before he becomes known to or acquainted with the resident Pastor; and on the other hand the Pastor may have no personal knowledge of a stranger until he presents himself at the Holy Table as a communicant. Moreover for want of some such introduction as commendatory letters would give, much valuable sympathy and support is often lost: one willing and accustomed to help in Church work but unwilling to intrude his offer of help in a strange place, may remain for long unwelcomed and unemployed, and the consciousness of union in the body as an element of strength lies dormant and undeveloped. And if this be true of Church members moving from one station from another in the same Diocese, from one Diocese to another in the same Province, how much more true is it, and how much more does the serious defect call for a remedy, when a humble but faithful Churchman goes from one part of the world to another? I hope that we may be able to devise some satisfactory means of providing for this want, and that the laity will assist us in establishing the habit of applying for and presenting some such letters as we shall adopt.

In order to secure the satisfactory working of a system of the kind we must have the cooperation of our brethren at home and when

we have decided upon the measures to be adopted I shall lay the subject before the Bishops at home.

Another practical recommendation in connexion with this subject of union is one regarding the observance of a special day of Intercession for the unity of Christendom, and the Committee, as you know, have recommended that these Intercessions should be combined with the Intercession for Missions, and that the day to be thus set apart should be the Tuesday before Ascension day or any of the seven days that follow that day.

Since the announcement of this recommendation, I have invited you, to observe this day thus specially named, and to combine these subjects of Intercession with that which belongs to the Rogation Days. Some discussion has arisen as to the propriety of this combination, but I have not been able to admit the force of any of the objections that have been offered. If the Rogation Days are primarily days of special prayer and supplication for the bestowal of the gifts of the fruits of the Earth, our thoughts surely must be carried on beyond the mere provision for the needs of the body to the supply of the true Bread of Life, the partaking of which involves union amongst those who being many are one bread and one body, being partakers of that one Bread: and then, as is forcibly urged by the Committee, our divine Lord having so closely connected the unity of His followers with the world's belief in His own mission from the Father, this intercession for unity forms a natural basis upon which may rest our intercessions for missions. He prays "that they all may be one as Thou Father art in me and I in Thee, that they also may be one in us *that the world may know that Thou hast sent me.*" Again, as regards the connexion with Ascension Day, that day should not be selected for the day of Intercession because it is a Festival with its own special subject; but the Day of Intercession observed on the Tuesday preceding should, I think, prepare us all the more thoroughly for the observance of the Festival. For if we regard the Rogation Days as a preparation for the observance of Ascension Day, the supplications and intercessions of the Rogation season rise naturally to Him Who ascending up on high received gifts for men. Moreover, it will be well if the observance of this day tends to a better observance of the too-commonly neglected Rogation Days. To us out here in India, filled as we are year by year with anxiety, by reason of the peculiar conditions of climate, lest drought should come upon us, the precursor of famine, the prolific parent of plague and pestilence, the Rogation Days should be specially valuable.

and appropriate; and our prayers for the gracious rain may well mingle with our prayers for showers of the Divine Spirit of Unity upon ourselves, and for the Spirit of Illumination upon all flesh. Let me remind you that prayers and intercessions on behalf of others can have no avail unless we are at the same time seeking that the Spirit of Purity and Unity may so fulfil ourselves as to cause our light to shine before those whom we desire to influence; that the exhibition of the beauty and power of His grace, in the united body is an essential, indeed it is the only convincing, commentary on the word we preach.

Another recommendation, bearing upon the subject of unity, urges Communion in Worship, upon which I shall have to speak presently, so far as it relates to ourselves: at present, therefore, I shall only allude to it as it bears upon the subject of Unity amongst the scattered branches of our Communion, connecting it with that part of the report of the Committee on the relations between Bishops and missionaries which deals with the very difficult matter of providing Forms of Common Prayer suitable for the special wants of converts in various countries. For the formularies of the several branches of the Church must embody that which supplies the link in this respect, these being, in our Anglican Communion, contained in our Book of Common Prayer.

That the universal use of the offices contained in our Book of Common Prayer does form a precious bond of union, all members of our Church settled in far distant lands can testify; but this bond must not be based upon mere sentiment and the power of association: there must be, as the foundation of this sentiment, an intelligent conviction, first:—that all the true principles of Divine Worship upon which the soul of man may now draw near to worship and hold communion with God, are in them set forth: and secondly: (as necessarily implied in this)—that the worship to be truly common must be the expression of a common Faith; or, in other words, that the Formularies must be in harmony with the Creeds. I take it then, that the elasticity which varying circumstances demand, may be permitted, so long as these principles are maintained and the fulness of the common Faith is embodied.

If recently much anxiety was felt as we watched the discussions in the Synod of the Church of Ireland on the revision of the Prayer Book; it was, lest there should be any such tampering with these essential principles, any such slight cast upon the Articles of the Faith, as might mar the union of that branch with the other branches of our communion: and if in England there has always been a strenuous

opposition to any proposals for the disuse of the creed, commonly called the creed of Saint Athanasius, in our public worship ; such opposition has been roused by the fear that such a disuse of the creed must seem to cast a slight upon the Doctrines of the Holy Trinity and of the Incarnation therein set forth ; perhaps I ought to say, that it has been roused by the suspicion, that the desire to make less frequent use of it betrayed some secret germs of unfaithfulness towards those fundamental Articles of the Faith.

For ourselves this subject is not without its importance, as it touches us in the shortening of the services for ourselves, and in the providing for the wants of our native Christian brethren in the matter of forms of worship. I trust that in regard to these, and especially the latter, the recommendations of the Committee of Conference may be faithfully acted upon. The recommendations say, "It is expedient that Books of Common Prayer suitable to native congregations should be framed, that the principles embodied in such books should be identical with the principles in our Book of Common Prayer, and that the deviations from the same in point of form should only be such as are required by the circumstances of particular Churches." So important do they consider the whole subject to be, that they recommend the creation of certain Boards to which proposed modifications of our forms of service should be submitted. For a Province such as this, which is under English rule, the Board would consist of the Archbishops of England and Ireland, the Bishop of London, the Primus of the Scottish Episcopal Church, together with two Bishops, and four clergymen selected by them ; to which Board any proposed new Prayer Book should be communicated by the Metropolitan of the Province, after it has been approved by the Bishop or Bishops under whose authority the book is intended to be used, and by certain clergymen, not less than three where possible, from the Diocese or Dioceses or district.

Several other subjects are dealt with by the Committees of the Conference, to some of which I shall have occasion to refer. But the only other set of recommendations upon which I need speak at length, is that in which the Committee takes notice of a communication received from myself as Metropolitan of this Province. It is right that I should acquaint you with the subject matter of those communications and with the circumstances under which they were forwarded by me to the Conference.

In accordance with the terms of one of the Resolutions passed at the Conference of the Bishops of this Province held in Calcutta in

1877, it became my duty to submit to the Lambeth Conference the whole body of these Resolutions. Accompanying the letter formally submitting these, I sent another letter in which, not being able to attend the Conference in person, I explained the circumstances which had led to the passing of the Resolutions, together with my own opinion upon the main points at issue. I stated, what I may now repeat, that the passing of those Resolutions arose out of my strong conviction that the difficulties which had arisen in this Province upon the subject of the relations between certain missionaries and the Bishop of the Diocese could not be regarded as mere matters of local interest, and so as difficulties to be met by arrangement on the spot; but that they arose from a difference of opinion upon questions of fundamental principles which in the then stage of the development of the Church of Christ in this Province had become prominent and demanded careful consideration.

The difficulties to which I allude are, of course, those which had arisen in the Diocese of Colombo. Had I felt it possible to regard them as arising from mere matters of detail in Diocesan organization, I should have considered that they came under the category of difficulties which, as both the Missionary Societies have expressed it, "can only be settled by arrangement according to the circumstances of each Diocese," and that there was no occasion either for Provincial interference, or for reference to the Lambeth Conference. But being of opinion that questions of principle were involved, I gladly met the very natural desire of the Bishop of Colombo to obtain some expression of opinion on those difficulties from the Bishops of the Province assembled at Calcutta for the consecration of Dr. Caldwell and Dr. Sargent, by embracing that opportunity for giving a joint expression of opinion upon the main principles which seemed to be at stake. I was the more ready to adopt this course knowing that we should have the great advantage of laying the results of our deliberations before the influential gathering of Bishops expected to assemble at Lambeth in the following year.

I very confidently believe that this was the proper way to meet our responsibilities in regard to that matter, and I am also thankful to know that the principles then laid down by us in those Resolutions have been in no respect corrected by any of the recommendations of the Conference. The qualifying recommendations, suggested as desirable in the application of those principles, are only such as we should all desire to adopt; indeed such qualifying recommendations were not

obscurely expressed in the Resolutions themselves, especially in that in which we expressed our desire to submit questions that might arise to the judgement of informal courts.

In my letter addressed to the Conference I further expressed the opinion that though our Resolutions dealt mainly with the nature and limits of Episcopal authority in such matters as the withdrawing of licences &c., the real question at issue concerned rather the nature of the Episcopate by which the authority was to be exercised; in other words, the difference of opinion lying at the root of the difficulties appeared to relate to the principles and conditions upon which the increase of the Episcopate, as it concerned the native Christian community, should be effected. The Church Missionary Society in a minute dated 22nd July 1873, had expressed the desire to see "the Episcopal Office conferred on leading missionaries or native Clergymen with a view to their exercising Episcopal functions in the native Church, independently of the existing Diocesan Bishop." The Society for the Propagation of the Gospel alluding to the same subject in a letter to myself express their desire that "each large and flourishing Mission should have at its head a Bishop, subordinate to the Metropolitan, having a Diocese co-extensive with the Mission." These views, either of them, if carried into effect would create a Diocese within a Diocese, and an Episcopate for different races, a condition of things unprecedented in the history of the Church, and incompatible with recognized principles of Church order.

The recommendation of the Committee of the Lambeth Conference is to the effect that "for the present, the appointment of Assistant Bishops whether native or European, subordinate to the Bishop of the Diocese would meet the special needs of India in this matter and would offer the best security for order and peace." I accept this recommendation most heartily, and the method suggested has received the sanction of the Crown.

In accepting this recommendation I do not omit to note the important words "for the present." I am very far from regarding this as the final stage of the question; but I do regard this arrangement as, under all the circumstances of the case, the wisest, and the one most likely to lead eventually to that which all equally desire to see. The future Episcopate for India must grow out of the existing Episcopate, and I trust that we the European Bishops of the Province shall always be found ready to welcome and consecrate, with the sanction of the Crown, competent native Suffragans when such can be found. The

appointment of these might pave the way for what may some day be brought about, as in other Departments, the appointment of Natives to the sees of Calcutta, Madras, or Bombay, under a native Metropolitan.

I may now dismiss this subject. You are aware that the Bishop of Colombo, after full consultation with me and with my concurrence, took counsel with five of the English Prelates (the two Archbishops, and the Bishops of London, Winchester, and Durham;) and I am most thankful to be able to add that subsequent interviews with the Church Missionary Society at home have brought about a satisfactory arrangement of all difficulties.

We may I think believe that all has been indeed overruled for good. Such difficulties must be expected to arise from time to time, and it would be foolish to suppose that they can be easily settled. They are the natural consequence of the fact that the Church, as an organized body, is in the present day resuming the duties which, having been neglected by her in times past, individual members of the body, banded together in Societies, have been endeavouring to perform for her. I hope that we shall be doing right if, instead of passing these difficulties by or smoothing them over, we resolve to meet them and dispose of them. I believe that they merely mark the steps by which real progress is being made, and that in overcoming them we are promoting the interests of our Divine Master's kingdom and providing for its further extension.

To promote the interests of our Master's Kingdom! Yes! this it is to which we are all called, and under circumstances which, by common consent, have no parallel in history, and may well be fruitful in difficulties.

POSITION OF THE CHURCH IN INDIA.

Let me now proceed to speak of the position which we occupy, and of the duties which devolve upon us, sent forth, as we have been, into this country in these latter days by the Spirit of God, through that Branch of Christ's Holy Catholic Church, which has been rooted and bearing fruit in England from a period so remote that we are left to conjecture as to the hands by which it was originally planted.

Now this our position as Bishops, Priests, and Deacons, officers of the Church in this Indian Empire, is quite peculiar, (I must be understood to be speaking of the Province exclusive of Ceylon where the position is somewhat different,) and this is often alluded to as involving anomalies and inconsistencies which render that position altogether indefensible. But I venture to say that whatever there is of peculiarity in our position, arises only from the peculiar conditions attending the position of the

English nation itself in its occupation of this vast Empire. We, the Bishops and Clergy, are here in the first instance specially connected with that body of Englishmen serving in civil and military capacities under the British Government, appointed specially that we may provide for them the ministrations of the Church to which they for the most part belong, and which is recognized as the Established Church in our own country. There are also some, Chaplains under our Additional Clergy Society, appointed with the countenance and recognition of the State, to minister to those who, being officially connected with Government, are stationed in small numbers in less important places; and others there are, receiving no support from the State, but working, (in connexion with Societies at home,) with the permission of the State granted to you individually through me. As regards then those of us who are in the service of the State, directly or indirectly, no grievance can be fairly alleged against our presence here which is not equally applicable to the presence of the English as the paramount power. This is not an occasion upon which I should comment at large upon the subject of the English occupation of this country, but I must be allowed to say that I can only satisfy my conscience, in the matter of my position as Bishop and Metropolitan in India, upon the same grounds as enable me to justify my position as an Englishman.

I am able to do this because I do believe that England has been led or drawn into her present relations with this country by a force of circumstances which could not have been ignored, and which we must regard as mysterious and providential. Believing this, I also hope that we as Englishmen, all of us as we are here this day, would repudiate the notion that our retention of this position is persisted in from purely selfish motives, but rather that it is founded upon the consciousness that a work has been entrusted to us to perform in this Eastern land; and that therefore, without the hypocrisy of pretending that we desire no benefit for ourselves, we do believe that, as in all such cases, the benefit ought to be mutual; the task imposed upon us, if we can but perform it faithfully, is intended to promote the best interests of those with whom we are brought into contact, and through them the best interests of mankind at large.

These are thoughts surely calculated to inspire all Englishmen with life and energy, tempered however by a deep sense of shortcomings in the past, and of great responsibility in the time to come.

I take it then that all Englishmen have a common share in the responsibility of this work, given us as a nation to do; and it is a very

special part of your duty to help to keep alive in the hearts of your fellow countrymen this sense of responsibility which rests upon all, all who in the various walks of life are spending their days, or a portion of them, as sojourners in this country, the whole official staff, civil, military, and ecclesiastical, residents of every class, pursuing their own commercial, or industrial, or philanthropic avocations. Amongst these workers then, we, the Clergy of the Church of England, find our place; and I feel sure that you will derive strength and courage and patience from the thought that you are linked with all our fellow-countrymen by this common bond, this fellowship in all your labours and responsibilities.

It may seem to some that I am straining this idea of our common fellowship, if I thus link together the whole European community. But so far from admitting this, I consider it to be a matter of great importance, as well for the laity as for yourselves. The influence of the dominant power must be felt for good or evil in the sphere of public, social, and domestic life, in legislation, legal procedure, literature, and education; and it is manifest that no class is excluded, or can be excused, from taking its share in the good work which may be done, or from bearing its share of the responsibility of neglecting it. For as regards the sphere of public and official life, the framing of laws upon the highest principles, the administration of the law in the spirit of truth and justice, the conducting of all that relates to questions of peace and war upon principles of right and of humanity, the exposure, denunciation, and correction, of all that is corrupt in commercial and kindred relations one with another; all that is done in these departments of life must have its influence upon those who are about us. And so also as regards social and domestic life; the exhibition of a high standard of personal character, with the purity and affection of domestic life, these ought to be, and, I trust it may be said, are, however imperfectly, offering no inconsiderable contribution towards the fulfilment of the duties imposed upon us in this country.

And yet further, you will recognise the fact, that this common work in which we are all engaged, must necessarily draw attention to our Christian Faith, under the influence of which our own national life has grown to be what it is. For it is true, though some may be unconscious of the fact, and others may desire to ignore it, that the principles upon which all our national life, public as well as private, is based, and upon which our Government is conducted, have been mainly drawn by us from the Christianity which we have professed through the past centuries of our national existence.

These considerations may help us to understand the nature of the neutrality which we profess to observe in all that concerns our Faith. For it must be in all honesty confessed, that to be absolutely neutral, in the sense of exercising no influence whatever, is in the very nature of things impossible. Neutral certainly all must be in the proper sense of the word; that is, using no unworthy means, official or otherwise, for bringing our Christian Faith to bear; yet surely not neutral in the sense of hiding the talent which has been committed to us.

No true Christian can avoid the making of his Christian influence to be felt even in the strictest official intercourse; many a native of this country has by this unconscious influence been made to feel that there is a power, a beauty not to be resisted in all that English people have brought to their notice, and which they know well to be the outcome of our religion.

If then our position as Englishmen, holding the position of rulers in this country can be defended, and if it be true that so much depends upon the nature of the influence which we bring to bear upon the people of this country in all departments of life; it cannot, I think, be difficult to defend our position, employed as we are by the State interested in the character and welfare of its servants; certainly no defence is required for those of you who, enlisted by the voluntary zeal of Churchmen, take up the special work of proclaiming to those, who have ears to hear, that all we have and all we are flows from One Who is the Way, the only Way by which man cometh to the Father of all, the Way open to all the human race without respect of persons.

These considerations as to your position will have helped you to realize the important but too often forgotten fact that the ordained ministers of Christ are not alone the propagators of the Gospel, but that the propagating energy lies in the Christian body as a whole, the Christian body acting like leaven through all the departments of public and private life, you the Clergy acting, in Divinely appointed ways, for and upon the body with a view to its nourishment and growth; they will, I hope, have further helped you to see that it is therefore a sadly fatal mistake to regard the works entrusted to the chaplains as entirely distinct from that undertaken by the missionary, so that the chaplain has no direct interest in the results of missionary effort, and the missionary no interest in the work of the chaplain. It is surely a mistake from a missionary point of view, inasmuch as the fundamental principle upon which the extension of Christ's Kingdom should be based is, that the exhibition of the fruits of the Spirit of Christ should be

chief means of attracting others to the Faith, and that therefore, contact with the life of the Christian body, should be specially sought for. If however it be the case, as alas! it too often is, that the influence of evil example in the members of the Christian body seems to make it necessary to avoid all such contact, then the answer must be, that this rather goes to establish the importance of recognizing a common interest in the work of sustaining the spiritual life of the Christian body, as a primary condition of all Missionary success. And if we look at the subject in the interest of the European Christian, surrounded as he is by so much that assails the steadfastness of his own faith, nothing should more tend to the strengthening of it, than the witnessing the results of Missionary work going on around him; so that to withdraw this from him, is to deprive him of one of the most valuable helps which as a Christian he ought to enjoy.

Another link which should unite the interests of the two bodies of workers is supplied by the native Christian community. To the question, are these our brethren, fellow members in the mystical body of Christ? no answer but one could be given; but there are many influences at work rendering it difficult to appreciate the fact, or give expression to it in the intercourse of daily life. Your endeavour must always be to minimise these difficulties, and at least to beware lest you yourselves erect unnecessary barriers which tend to weaken the sense of our common fellowship in Christ.

OUR DUTIES AS CHURCHMEN.

Having then guarded myself against the appearance of recognizing any essential division of *interests* between the Chaplains and Missionaries, I may direct your attention to what undoubtedly involves a division of *labour*, though not of interest, and speak of your duties as they must be directed, first, towards those that are within the Christian body, secondly, towards those that are without; that is, towards the cherishing the life that is in yourselves and your fellow members in the body, the work entrusted mainly to you Chaplains, and towards the drawing others into fellowship with us in the same, through the accepting of the Faith by which your own lives and the life of the body of which we are members are sustained, the work for which you Missionaries have been called and sent.

Your duty to those that are within, cannot be better expressed than by the one word "edify"; the "edifying of the body of Christ" embraces all.

As you devise plans for work in your station, as you conduct the public services of the Church, preach the Word, and administer the Holy Sacraments; as you visit your schools and give instruction to the young; as you rebuke vice, and encourage the virtuous, as you comfort the afflicted and distressed, as you restore the penitent, exhort the sick, and commend the dying, the end is, "building up," edifying the body of Christ as represented by those members of His body committed to your care.

This being so, you will next remember how the Apostle connects this, the end of your labours, with the gifts bestowed for the efficient discharge of them; so that if you would discharge your duties to edification, your first thought must be to seek for and to cultivate in yourselves the needful gifts.

Practically then your labours begin with your own selves. You will begin with a strong effort of faith to believe in the promise which assures to you, in the body of Christ, the bestowal of these gifts. This will bring you into direct communion with Him Who made the promise and distributes the gifts, making you more and more conscious that the work is His and not your own, drawing you on to the study of all that may help you to a knowledge of His Will revealed in Holy Scripture, and to the study of all that can be brought to bear upon your work with a view to edifying, and lastly, you will with all your powers of mind and body apply what you have thus acquired, in active intercourse with your people through the means authoritatively appointed, and through means devised by yourselves.

Of the need of faith and of communion with God through Christ I need hardly say much on the present occasion; the conscience of each one will doubtless press the demand for a great increase of the former, and much more diligence in the latter; the will of each one will I trust record a vow of greater earnestness in the exercise of both: but I would say a word on the subject of study, and I may apply to this what I have already said concerning your duties generally; that is, begin with yourselves; your own edification is the first point; if you would edify others you must be yourselves well built up, firm in your own faith, clear in your convictions, and strong in pursuing the course thereby marked out for you.

"Out of the abundance of the heart the mouth speaketh," "we believe and therefore speak," these and such like words touch the point which I would urge; and it implies that you do not merely store up knowledge and learn how to reproduce it, but that you make it your own, digesting

and assimilating it so as to make it part of yourself. All the result of your study, if delivered as so much matter taken in, in order to be poured out again, will fail to have convincing power. It is only when the word has been cast in the mould of your own individuality that it can touch the inner self of your hearers.

Next I would urge that your studies should be mainly directed towards a deeper acquaintance with all that bears upon the Christian faith. In these days there is some danger of your being over anxious to make yourselves acquainted with all that is poured forth by the feverish intellect of the age, in order that you may be able to understand and sympathise with the troubled minds of those around you; but to be yourself thoroughly furnished in all that concerns your own faith, is the qualification which best fits you for the task of discriminating between what is sound or unsound, helpful or misleading in the opinions of others. And this is the more worthy of note, inasmuch as it will be found to be almost invariably the case, that they who are shaken by the strange opinions which they come across, are sadly ignorant of the rudiments of the Christian faith: the help therefore which they really need from you is not so much to be supplied with answers to their doubts, as to be instructed in the Faith, upon which, if you can teach them to build, the floods and storms raised by intellectual speculations may beat harmlessly.

The same caution is needed for missionaries. So much has of late been brought to light concerning the religions of this country, that there is some danger lest the study of these should crowd out those studies which should build you up in the knowledge of all that concerns your own Faith. Your aim should be mainly to be able to spread out attractively all the precious wares with which you have been entrusted. The Truth attractively exhibited will so arrest the attention of those who are honest seekers after Truth, as to draw them away from all that is false; and it is by this process rather than by argument that the false will be compelled to relax its hold upon them.

I shall myself on the present occasion act upon the advice I have given; I shall direct my efforts towards edification by speaking of matters which concern our own faith, and our own work, rather than in any attempt to guide you over the boundless sea of speculation which seems for a time to have almost covered the whole face of the earth. I may however just say this. Surely no assault that has yet been offered, need make us ashamed of our Gospel of Christ; the higher criticism has about done its work; it has added something to our knowledge, but

has in no degree shaken the fabric of truth as revealed in Holy Scripture; science has added vastly to our acquaintance with the marvels and beauties of natural phenomena, but it has added nothing, it has taken away nothing, from our knowledge of the mysteries of life itself, whether physical, moral, or spiritual; and the experience of those who have gone forth from the ark in search of a new resting place, seems only to have ended in their finding no rest for the sole of their foot. If agnosticism is the latest resort, surely we may think that the search can hardly be carried any further, but that the weary searcher must be disposed to return into the Ark. Oh! that the Church, and we as members of it, may be ready to put forth the hand and pull them in.

MEANS OF GRACE.

I have spoken of the means by which all that you have received is to be brought to bear upon your people, as consisting of means appointed by authority, and means devised by yourselves. Now clearly, of the means appointed, we must first think of the means of grace provided by our Blessed Lord Himself for the building up and growth of His body, then next of those appointed by the authority of the Church; but I have associated with these even the means devised by yourselves, for I would have you to regard even the very humblest agencies of your own devising, as being linked with what has been specially ordained by Christ Himself; and then, as we know for certain that in the due use of His own appointed means we have the assurance of His presence and co-operation, so will you also learn to trust that He co-operates with you in the use of your own means, making them to be effectual to edification and so to His honour and glory. It is in this way that we identify ourselves with Him, and our work with His.

ADMINISTRATION OF THE MEANS OF GRACE.

In calling attention to some matters connected with the administration of the appointed means of grace, I am but reminding you of your promise given at your ordination: that you would give your faithful diligence to the subject; and I shall only touch upon those points which, for various reasons, seem to require notice at the present time.

Concerning the administration of the Sacrament of Baptism, there are circumstances attending life in this country and climate, which seem to lead people to desire that Baptism may be administered in private,

and you may have some difficulty in securing that it be only administered (except as specially provided in the case of sickness,) in the presence of an assembled congregation. You will be careful not to give way on this point, except upon good reason shewn; making it clear however, that you are not actuated by considerations of mere personal convenience. The reception of a new member into the body, is a matter of interest to all, and does not merely affect the individual baptized. I also desire that the rite should be administered, at least occasionally, as the Rubric directs, "when the most number of people do come together," that is, upon a Sunday or Holy Day, and not always at a thinly attended week-day service. I have already taken counsel with some of you, upon the subject of providing a certificate which the guardians of the child or the baptised adult should be told to keep, and deliver to the child or produce, when he or she is presented to be examined for confirmation. It is sometimes by no means easy to procure evidence of the Baptism, but you will see the importance of satisfying your minds upon the point before you present candidates to me for Confirmation. During the four years of my Episcopate, I have had the satisfaction of confirming no less than 7132 persons, viz. 2129 Europeans, and 5003 natives. And I must express to you my sense of the care, which is evidently given to the work of preparing candidates. I have had almost always the comfort of marking the reverent bearing of those presented to me, and my impressions have been confirmed by the fact that a very large majority have at once become regular communicants. I will therefore only add, that I hope special efforts are made to help and support the newly confirmed in their endeavour to walk worthy of their vocation.

I find from your half yearly returns that many of you have Bible classes or Communicant classes, and I should be glad if this might become universal. Other plans may be devised of a more definite kind, such as forming them into associations or guilds of various kinds, to meet the special needs of special circumstances and conditions of life.

For soldiers, who need all our sympathy and support, the Guild of the Holy Standard supplies a helpful bond of union, and I commend it to all chaplains in military cantonments. I cannot help adding however, that care should be taken not to allow any enrolment in any association to supersede, or even, I think, to precede, in point of time, the rite of Confirmation, which confirms us in our membership in Christ.

Special vows whether of Total Abstinence or of any other nature, if based upon the Christian vow made in Baptism and ratified at Confirmation, may tend to edification; but those not as yet confirmed should

be taught that the strength they need should first be sought in that Apostolic Rite.

Concerning the administration of the Holy Communion your half yearly returns show a fairly satisfactory condition of things in respect to the frequency of the celebrations. Out of 74 stations 33 have a celebration weekly or more frequently, 19 have a celebration every fortnight, and in no station is it less frequent than monthly. Considering that to these 74 stations 119 outstations are attached, for which services and celebrations have to be provided, it is in some places impossible to have celebrations more frequently than once a month, so that I have no request to make on this head.

As to the way in which the office is performed it is not easy for me to judge, because on the occasions of my visit to a station I am always myself the celebrant, but I have reason to think that all is conducted with reverence; and with but few exceptions, the furniture and arrangements are suitable and according to order. On one subject however, I have some remarks to make, namely, the offertory and the placing of the Elements on the Holy Table. The directions given in the Rubric have their significance, and should be carefully followed. And as regards the collecting of the offertory, this ought to be accompanied by the reading or singing of the offertory sentences. I have sometimes found it to be the practice to omit the sentences and substitute a Hymn; but apart from the violation of the Rubric, I much doubt whether this arrangement tends to edification. The sentences should not be omitted altogether; and I am the more disposed to press this, because the reading of the sentences should help to the better understanding of the true principles of almsgiving, upon which subject a great deal has to be learnt. We hear too much of the Clergyman having a collection, instead of the people making their offerings; and the idea of offering, in the sense of making direct offerings to God, is lost in the idea of collecting money for certain specified objects. This false notion is, I am afraid, too often fostered by the practice of collecting only from those members of the congregation who are supposed to be able to afford something substantial; a practice fatal to the true principle of almsgiving, and especially when the offering of our substance is a definite part of the worship rendered to God in the Holy Communion.

It might I think be shewn that the practice is a mistake as a matter of financial policy; but the serious matter is, that it really involves false teaching on the subject of almsgiving.

The duty of almsgiving is as incumbent on the poor as on the rich; and, to take another view of it, if you neglect to give the poor man or the widow an opportunity of making an offering, you are indeed depriving them of a privilege, I might even say, a right. The devout soldier may have a desire to make his offering, and no one has the right to pass him by, and say "we don't expect you to give."

I must also object to the custom of collecting no offerings at celebrations on week days, or when the number of communicants is small. It may be, that out of only three or four communicants, there may be one to whom the day, though only a week day, is a very special day, the anniversary of some day on which God's mercy in time past evokes the annually recurring sense of thankfulness; or it may be, that some vow of self-denial is being recorded of which the offering is the definite expression. It is sometimes pleaded that it seems to compel people to give, they not liking to pass the alms bag; but surely the true remedy is to teach that God looks to every man to do as he is disposed in his heart, and to be merciful after his power, and that it is a false shame which calls up the feeling pleaded. This teaching will at least be given if the offertory sentences are read.

As regards the amount collected I am concerned to find by the returns that the offertories for our Diocesan Societies have fallen from Rs. 19,800 in 1878, to 15,800 in 1879. I know that this may be largely accounted for; the reductions of establishment grants has thrown a great additional burden upon congregations: but I do think that the subject of almsgiving on principle is one but very imperfectly understood by many.

RITUAL.

I must now refer to the very delicate questions arising out of the controversy on the subject of ritual; but in dealing with it, I shall only allude to what has taken place in England so far as to enable me to speak upon the subject as it affects us here.

The present most painful position of the controversy arises from a conscientious inability on the part of some, to accept the judgements of certain Courts to which jurisdiction in matters ecclesiastical has been given by the State, without the consent of the Church, in violation, as it was felt, of that ancient principle of the constitution, that matters ecclesiastical should be dealt with by the Sovereign, through the spirituality.

The trouble began when the jurisdiction in such matters was transferred from the High Court of Delegates to the Judicial Committee

of the Privy Council; it has been, recently aggravated by the Public Worship Regulation Act, under which the ecclesiastical functions of the Dean of Arches have been absorbed by the Judge appointed under the provisions of that Act. Unquestionably the original transfer of jurisdiction involved very important questions; and as regards the Public Worship Regulation Act, I have seen no reason to change my mind since, as a member of the Convocation of the Northern Province, I strongly opposed the measures thereby introduced, the tendency of which, as it seemed to me, were in a direction exactly opposite to that which should have been followed.

At the same time it was greatly to be regretted that so much attention given to the elaboration of obsolete ritual was not devoted to the remedying the evils of the original transfer of jurisdiction.

As to the nature of the remedy, I have always thought that the real root of the matter is only reached when we observe that the primary cause of the trouble lies in the anomalies arising out of the altered position occupied by the State in her relations with the Church; and that these can only be met by a new form of Diocesan and Provincial organization. But I must not presume to make suggestions to wiser men at home. Only may God in His mercy restore to them calmness, and moderation, and mutual confidence. As all this affects us, I have to remember that I have undertaken at my consecration to "administer this Diocese and Province according to the ecclesiastical laws of England." I am therefore brought face to face with the question: am I to recognize recent Judgements, or am I to ignore them? To this question I must answer that I cannot ignore them. But I do hope sincerely that they may be to us practically a dead letter, in this sense, that we resolve to arrange all such matters by a reference not to mere law, but to that which, looking at the case from all sides, is likely to tend to edification. Reference to mere law would mean a lifeless uniformity, by means of levelling up and levelling down; I hope that instead of this, we shall become a law to ourselves, dealing with matters in a loving spirit and thinking of the edification of the whole body.

Now there will be always three parties concerned; the Chaplain, the congregation, and the Bishop, the Bishop however not concerned as an individual, but as the authorized representative of the whole body of the Church over which he presides, and as responsible to the Holy Catholic Church for what is done in his Diocese: and if there be in all three parties a readiness to forget self, and not to please ourselves,

to avoid the risk of discord, and bitterness, and schism, though it be at the cost of tolerating some things which we do not like, or of sacrificing some things which we personally value, (short of course in either case of what appertains essentially to the Truth) we may, I hope, be able to arrange all difficulties with the concurrence of all: but if this cannot be, I must endeavour to fulfil my obligation and apply the law as it stands, without any question as to whether the law is good law, or the Court exactly that I should have desired it to be.

One or two considerations, I must press upon your attention. Your appointment to a station is not permanent, as in the case of an incumbent at home, and the exigencies of the public service, may require a frequent change of Chaplains; this might result in a constant change of ritual which could not tend to edification. I am bound therefore to require that no important changes in respect to ritual be made without reference to me; nor should important alterations of furniture or ornaments be made without like reference; and from what I have said, you will expect that I shall desire to ascertain through the Church Committee what may be the feelings of the congregation. But here again, congregations are bodies constantly changing, and while the congregation at a station one year may desire one thing, the congregation next year may prefer the very opposite. I must therefore ask you to believe that I am the person to weigh all these considerations, and that in any decision I may give, I have endeavoured to look at the case from every point of view.

Our strength lies in our confidence that God's Holy Spirit is with His Church on earth, and with us His humble servants; so that, when we are seeking only His guidance we shall surely have it. Some there are who think that no discretion should be left to any body, that all should be laid down clearly; but I consider that you cannot discharge the functions of your office without using your discretion at every turn, and I know not how, either your pastoral duties, or my episcopal duties, can be performed efficiently for a single day without it. I therefore not only desire to leave much to your discretion, but I charge you to use it. I am afraid some men become mere machines simply because they shirk this responsibility. You cannot avoid this responsibility and be guiltless, for it is a responsibility which accompanies the solemn office which you are called to fill.

But it may be said that certain matters of ritual must be definitely either desirable or objectionable, as giving expression to views which must be either right or wrong; that therefore any varieties of practice

must mean unfaithfulness on the one side or the other; that either the absence of certain points of ritual means discredit cast upon certain views dear to one party, or that the presence of them means the intrusion of views repudiated by the other. This is a serious point, and I must not omit to touch upon it. I have already guarded the plea for forbearance and self sacrifice by the qualifying words "short of course in either case of what pertains essentially to the Faith." To this I now must add, that in the matter of right or wrong views we have great need to be less confident in our judgement upon our own views, and upon the views held by others.

Language is sometimes used and a line of action adopted, which can only be justified upon the assumption that the person speaking or acting, is in absolute possession of the whole truth, and that it is impossible that any other view can have any truth in it at all. Is it not however almost universally the case, that every truth needs to be balanced by another truth, and that it is only true when taken in connexion with the other? Take for instance the two truths declaring the one the Goodness of God, the other His Severity. The mind cannot grasp the two at the same moment, but the one must balance the other if we would hold the full truth. The present age dwells upon the Goodness of God and almost forgets that there is Severity also, this perhaps being a reaction from a period when men's minds were too exclusively influenced by thoughts of His Severity. Or again, Faith and Reason seem to be rival guides, contending in the present day, as they have ever done, for exclusive right to guide the world: but the truth is that neither can be trusted alone, they must combine as either a reasonable Faith or a faithful Reason, and then we may follow them thankfully. So as regards the Holy Communion. Does any one really think that he so embraces all the many aspects of this wondrous ordinance as to feel sure that the aspect presented to the mind of another has positively no place amongst the endless combinations? Take the objective and subjective view of the Real Presence, the two are each of them true, but each one needs to be balanced by the other if we would see the truth concerning the doctrine complete. Clearly, the sacrificial aspect is a true view if rightly understood and held in due relation to other views; and if it has become in these days prominent it is only because it has in a previous time been too much excluded, and a reaction has taken place. When then I ask for forbearance, and modesty, and advocate freedom within an area bounded by what is edifying to the whole body, and consistent with our communion in the

Church of Christ; it is not on grounds of expediency or policy, but because different minds are open to different impressions upon such things, and because all combined are needful to secure the true balance; this being essential for us if we would be saved from those oscillations from one pole to another, which have so characterized former periods of our Church's history. I conclude my remarks on this subject with a paragraph in the report of the Committee of the Lambeth conference. "While they consider that such large elasticity in the forms of Worship is desirable as will give scope to all legitimate expressions of devotional feeling, they would appeal on the other hand to the apostolic precept that "all things be done unto edifying," and to the Catholic principle that order and obedience, even at the sacrifice of personal preferences and tastes, lie at the foundation of Christian unity, and are even essential to the successful maintenance of the Faith."

I have said all this not so much because I have any reason to anticipate serious troubles in this Diocese, but because I have felt that you must naturally desire to know my mind upon the subject. I have great reason to feel thankful for the readiness with which my advice and direction on these delicate matters have been hitherto received by you, and I trust that we may never lose that mutual confidence which can alone enable us to hold the faith in unity of spirit and in the bond of peace.

CONFESSION.

Another means sanctioned by the authority of the Church is that of special confession of sin, a subject upon which much difference of opinion also prevails.

It cannot, I think, be doubted that there are circumstances under which such an opening of grief must tend to edification, and every faithful minister of God must have received such confidences in some form or other; but it is also quite clear that it may be so used as to tend towards a weakening rather than a bracing of the spiritual health and vigour; and the question is what is to be recommended as regards the frequency and manner of its use. Practically this is a matter which can only be decided by the discretion of each individual; but the Lambeth conference has given a very decided expression of opinion as it concerns what you are to teach on the subject. "Having no desire to limit in any way the provisions made in the Book of Common Prayer for the relief of troubled consciences," it is laid down "that no minister of the Church is authorized to require private confession previous to

“receiving the Holy Communion, or to enjoin, or even encourage the practice of habitual confession to a priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest is a condition of attaining to the highest spiritual life.” These are weighty words, and, coming from such a body, should be unhesitatingly received.

EDUCATION.

Passing over other subjects which I might have touched upon had time permitted, I come to that of Education. The Diocese is fairly well provided in the matter of schools, thanks to Bishop Cotton and those who have gone before us. In the hills, the boys school and the Cainville school for girls at Mussuri under the immediate management of our Board of Education, the school for boys and girls at Naini Tal in connexion with the Board, together with the St. Paul's school at Darjeeling for boys, which is under separate control, are all doing excellent work; and the girls school at Darjeeling more recently established is, I hope, now in a fair way to take its place with the similar institutions at Naini Tal and Mussuri.

Some steps however need to be taken in order to make the system more complete; and I specially desire to see in these hill schools the establishment of an upper and lower department. I trust that the Government may feel disposed to give more liberal grants towards this object, and towards the effecting other improvements which might soon place these schools on a level with schools of the same class at home. Already the results, (and I would specially mention the boy's school at Mussuri) show that officers and gentlemen of moderate means may secure for their sons an education to fit them for almost any position in life. The schools in connection with the Board in other parts of the Diocese are also in a fairly satisfactory state, but the most serious want is felt in the small stations where the number of children of a school going age is too small to support a satisfactory school.

The older children may be sent away from home to the schools in the hills or at the large centres; but parents will not, and I think cannot reasonably be expected to, part with their younger children at such an early age as is absolutely necessary if they are to receive any thing like that early training which is so essential for the forming of their character and developing their powers.

It must, be I think, generally admitted that some plan needs to be devised for training teachers. For the smaller schools some system

analogous to the pupil teacher system at home might easily be made to supply the want ; but any one acquainted with the subject at home must I think agree with me that no such system could be made to supply teachers for the more important schools. As far as my experience goes, nothing short of a thorough systematic training can produce the quality of teacher required, for all educationists at home know well the difference between a trained certificated teacher and one certificated only after a pupil teacher apprenticeship.

You are of course aware of the work in which the Archdeacon has been engaged at the request of the Government of India in connexion with this subject. The scheme proposed presents some difficulties and is not approved by all, especially as regards the proposal to establish a training college in connexion with the boys school at Naini Tal ; but I have not heard of any alternative plan which would really give us the high class teachers we require. I should welcome any suitable scheme which would save us the expense and risk (I might even say the discredit) of having to send home to England whenever we want a superior trained teacher.

The subject of education with reference to Missionary work has been much discussed of late, and the Societies have resolved to withdraw, at least to some extent, from the work of instructing non-Christian natives for the higher standards. I think that considering the ample provision now made by the Government, this step is both justifiable and wise. The missionaries were the pioneers of education, but the claims of education are now so universally recognized that they may well in future confine themselves to the more definite object which they have ever before them, the education and training of the children of their native congregations, the training of those to be employed as mission agents, and the closer dealing with the many non-Christians who in these days are anxious to hear about the truths of Christianity.

BISHOP'S COLLEGE.

I may here very suitably allude to the serious step which has been taken in the disposing of Bishop's College, a step taken I hope with a full sense of its importance. It is, I do feel, only to be justified on very strong grounds ; but I also feel that those strong grounds existed, mainly in the fact that such wonderful progress has been made in all that relates to the subject of education in this Province, that the imme-

diate ends which the College was intended to serve, have been long ago otherwise met.

Bishop Middleton's design was grand and indeed far seeing, for, writing as long ago as the year 1818, his ideas were far beyond those of his time. Writing home to explain his views, he says "the College is designed partly with a view to teaching the elements of useful knowledge and the English language to natives," and he expresses opinions upon the subject which seemed to be new when enforced by Dr. Duff. But no power of vision could enable him to foresee the course which events would take, and which would lead to the accomplishment of his designs. For some time previous to our parting with the College, it had ceased to do all that it was expected to do, but that, only because what in the year 1818 could only be done in one centre, is now done in many centres in different parts of the country. It is indeed a showing true respect to him, a real following of his footsteps, when we endeavour to survey the position and re-model the institution to meet our altered conditions.

RELIGIOUS INSTRUCTION.

We are to discuss in Conference the subject of religious instruction, and I shall therefore, only say generally to you the chaplains, that I should like to secure more definite and systematic religious instruction in our schools. Visiting and examining the military and other schools in the Diocese, I have been led to think that the knowledge possessed is often but of a scrappy and uncertain character. A plan should, I think, be worked out, under which a general acquaintance with Holy Scripture, and Church teaching should be combined with an intelligent and close acquaintance with essential portions. In military schools the chaplain has full control over the instruction given to the children of the Church of England, and the responsibility of superintending it cannot be handed over to the schoolmaster. Moreover it should be remembered that teaching the children in a Sunday school does not fully meet the requirements of the Government regulations.

A most interesting and difficult, but very important question has been raised with reference to imparting religious knowledge to Christians and non-Christians in mission schools, and the instructing those adults who offer themselves as enquirers. I am strongly of opinion that a decided distinction should be made in teaching Christian and non-Christian children. I hardly think it possible to teach the two classes together without injury to either the one or the other: and as regards the instruction to be given to adults, all must I think depend upon the position occupied by the individual as to intel-

ligence, moral standing, and previous circumstances of life and education; but it seems to me that to some extent the principle of Reserve must be applied if only to provide against the real danger of giving strong meat to babes.

CHURCH ACCOMMODATION.

Of the amount of Church accommodation provided, it may be said that there would probably be sufficient if it could be re-distributed according to the changes that take place in the occupying of stations. In some stations, once strongly occupied but now almost deserted, a large Church stands receiving a congregation numbering but very few indeed: whilst in a large and important cantonment like Allahabad, there is no Church at all. During the period we are reviewing, 12 Churches have been consecrated and 15 have been licensed; these last not including some very humble structures erected by the planters in the Cachar district and set apart as places in which the Chaplain when he makes his rounds may hold services. The zeal and perseverance of the laity in the matter of building Churches and ensuring services is often most noteworthy; many have been instrumental in building Churches in very remote stations; some have taken their share in such work at several different stations as they have been removed from place to place; and in almost all such cases, the services given by the chaplain visiting from his centre, are carried on in his absence by faithful men who voluntarily conduct services, and take charge of all things belonging to the Church. Several of these have received from me formal licenses to act as Readers or Subdeacons, and I shall always be glad to receive any persons whom you think it desirable to present and recommend. I am not altogether satisfied with the position and functions assigned to these minor orders; but I do not see my way as yet to making any alterations. I invited the attention of the Lambeth Conference to the subject, feeling that it is a subject upon which some general principles should be laid down, and I hope to consult the Bishops of the Province, and if need be the Convocations at home.

NEED OF ADDITIONAL CLERGY.

But of all the subjects requiring immediate attention, no one is more pressing than the need of additional Clergy for the many places at which Churches have been built and the residents desire to have a resident Pastor.

I regret to say that as the number of places is on the increase, the funds have been very much on the decrease; and it is mainly in conse-

quence of this, that I have asked you to discuss with me the subject of Church Finance. I believe that funds would be forthcoming, both here and at home, if some system could be devised for soliciting and collecting offerings. I have been greatly strengthened in this belief by the fact that a strong association has recently been formed at home, for the purpose of raising special funds for Church wants in India. My commissary, the Rev. E. Jacob, and the Rev. Mr. Bromehead, are secretaries to the committee, and several retired chaplains and retired Indian officers are associated with them. Our grateful thanks are due to them for their sympathy and desire to help us. Many other tokens of sympathy have been received from various quarters. Thus the Archdeacon obtained a short time ago from the proprietors of the East India Railway a sum amounting to close upon £2,800. My commissary, Mr Jacob, obtained £300 from shareholders in one of the large tea Companies, and gentlemen in Calcutta interested in the same trade have recently given Rs. 1700 towards the passage, outfit, and other expenses, incurred in bringing out a fresh Chaplain for Cachar.

THE OXFORD MISSION.

We have great reason also to be specially encouraged by the arrival of a band of men from the University of Oxford, who have devoted themselves to Missionary work amongst the educated natives of this city, their friends and supporters at home having secured £600 per annum for 5 years towards the support of their work: so that we may altogether begin to hope that Churchmen in England have turned their minds and hearts with earnestness of purpose to the great and responsible duty which is laid upon them in our occupation of this country.

CONCLUSION.

I began with an account of the means by which our Episcopate had been more than doubled; I end with these encouraging signs of a settled interest felt at home in the really stupendous work we have to do.

It only remains that we who are for the present the immediate actors, perform our part with faith, with zeal, and with charity, until we also retire from the scene.

I have spoken of those who have retired from the service, and who, at home, are thinking what they can do to help us. During the past four years 29 have thus completed their time of service; and to these I am sure you will allow me to add the name of one who though not

actually in the service has been intimately associated with us, and who has ever been, as he still will be, a valuable helper to myself, and I think I may add to you the Clergy of the Diocese also, Mr. Sanderson who, having left the country, has resigned the post of Registrar.

Others there are who have retired from the service in a higher sense, having completed the appointed time of their service here on earth, but who are still of us, and still serve their Master and think of us. 14 have thus passed away from us; and if I mention two names from amongst the Chaplains it is because in the one case, the manner of his departure was so special (we have all been saying, so specially awful, but why not, so specially merciful?) and in the other case, because the intelligence of his departure after a lingering illness is so fresh upon our minds, and the esteem in which he was held by all, in the place in which he last laboured, was so marked. I allude, as you will understand, to our brethren Robinson and Behr. From amongst the Missionary band I must mention Welland who served so ably and so faithfully in the double capacity of Pastor at the Old Church and Secretary to the Church Missionary Society.

Brethren, whether our time to retire come soon or late, may we be found endeavouring to be faithful stewards, ministering to the members of the body of Christ their meat in due season, for "Blessed is that servant whom his Lord when He cometh shall find so doing."

